MORE THAN 2,000,000 PEOPLE WILL READ THIS ISSUE OF OUR PAPER—THOUSANDS PASS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

IF YOU ARE RECEIVING THIS PAPER REGULARLY, IT IS BEING PAID FOR BY SOMEBODY.

A NATIONAL WEEKLY

THE HARMONIZER

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The Irreligious Press Does the Greatest Mischief

NEARLY all the religious prejudice by which the harmony of the world is disturbed, is due to the poison, which millions of people have imbibed in the hostile literature they have read and continue to read. Ministers of other churches would not reap much success from their denunciations of Rome if the people in the pew were not so disposed from the literature they have read, to receive them.

Now, it is plain that Catholics alone can remedy this situation. The saintly Pius X declared that we must meet the offensive literature of our enemies with both offensive and defensive literature of our own. Pope Benedict declared in the following words that we must acquaint our people with the machinations of our enemies:

“It is your duty, and that of all the other bishops and the clergy and especially of the priests who have the cure of souls, to guard the Christian people against the enemies of the faith; it is our duty to let the faithful know the truth of things, that they may not be drawn away from their loving mother Church, but may remain ever closely united to it and to its supreme pastor, who has been constituted by God Himself guardian of the truth, minister of justice and charity.”—POPE BENEDICT XV to the Bishops of Lombardy.

We live in an age when everybody reads, and when, therefore, those who publish newspapers, magazines, write books, etc., take account of the widespread prejudice against the Catholic Church, and cater to it. To do otherwise would be to have a much smaller sale for their goods.

Invented by a Catholic, and first employed in the interests of the Church, it is sad to observe that the printing press has become the most powerful agency of the world and of the devil. In some countries the most influential periodicals and papers are positively anti-religious; in other countries, like our own, they are at best non-religious ,and materialistic, but given much more to the furtherance of error than of truth.

Their editors are always with the churchman, who attacks some vital point of Christianity, and with the university professor, who preaches evolution, or advocates a variety of immoral practices. A distinguished writer has said “The Church is now relegated to the organ loft, and to psalm singing; its place as public teacher, moralist, etc., is assumed by the press.” People look to the press, and not to the pulpit, for opinions and for general information. Yet the average editor is not a deep student; he is not a philosopher; he certainly is not infallible; he voices opinions, not convictions. When he writes he is actuated by the wishes of the political party he represents, or of the employer for whom he works, or of the people, who support his paper. The daily paper, the secular magazine, the popular novel, are seldom on the right side of moral questions.

The novel writer usually writes for money; therefore he must seek to please the largest number of prospective readers. Since the taste of the public is depraved, so must the tenor of his book be. Read one hundred novels, selected at random, and see how often God is reverently spoken of, how often the Christian virtues of purity, patience, humility, self-sacrifice, are extolled.

If the world of today is full of frivolous men and women, it is principally because of the literature upon which they feed; if it is full of doubters and skeptics, and of those who have no definite convictions, it

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The Only Way To Meet the Evil Press

THE pernicious press evil can be met in no other manner than by getting the whole Catholic body behind a printing press, dedicated to the cause of God. We cannot counteract the evil, even for our own people, through the pulpit; it can not be met in the school room, where the immature minds of the children are not capable of grasping the argument. The grown-ups must be enlightened, and then become apologists for the faith. Every Catholic home is reached by the secular paper; every Catholic home must be reached by the religious paper; the truth must reach every home visited by error; the antidote must be coextensive with the poison. Take a survey of your parish and you will discover that those, whom you would class as your good people, who need religious literature least, usually receive several Catholic papers, that the ones, who are of the indifferent class, the ones who need instruction most, do not patronize, or at least do not read any Catholic paper. In this latter group are unfortunately included **our young men and ladies**, on whom the Church must depend tomorrow; in it are included the Catholic men who are most in the public eye, the business and professional men. They write to us when they are in an argument, and quite frequently for an answer to an objection, which was exhaustively given in a late issue of the paper. They, therefore, did not read that particular issue, and it is safe to conclude that they seldom read any Catholic paper thoroughly. They peruse the secular paper every day; the least they could do is to read a Catholic paper once a week, and when it contains valuable information, to file it away for ready reference. Until the whole Catholic body receives the same information, it cannot be united; until it becomes united, our enemies will never cease opposing our rights and scoring victories against us; and only that paper, whose circulation is **nation-wide** can unite the Catholic people.

THE 90,000,000 NON-CATHOLICS

But even if every Catholic family in the land received OUR SUNDAY VISITOR, or some other paper, whose aim it is to defend the Church and her teachings, we would not be counteracting the evil scattered by the secular and irreligious press among the 90,000,000 **Americans who are not Catholic.**

I speak for your interests, for better relations between the Catholics and Protestants of your Community, for the benefit of the Catholic Church herself, when I beseech you to give thoughtful attention to the claims of O. S. V.

The Reasonableness of Christian Faith is Shown

SEQUENCE OF THE ARGUMENT:—1. God exists. He is infinite, intelligent and free (personal). mankind needed a supernatural revelation from God in order to acquire a sufficient knowledge of religious truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the authenticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its sacred writings (the Gospels, etc.) are acknowledged by all scholars as presenting true history. They show that Christ claimed to be God and that this claim was backed by miracles and prophecies. They show that He incorporated a Church with exclusive authority to teach Christianity to the world, that He invested His Church with essential marks or characteristics by which it might easily be distinguished from all rival institutions; that one of these characteristics is imperishability. Hence, the Church of Christ may easily be found today. Of the existing Christian churches, the Catholic Church alone possesses the characteristics of the **united, holy, universal, apostolic, imperishable** and **infallible** organization incorporated by Christ. Therefore, the Catholic Church is the **one and only authorized** Church of Christ.

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

ARTICLE XXXII.

THE INTEGRITY OF THE GOSPELS.

IN preceding articles we have seen that the genuineness of the Gospels attests their historical value. By external and internal evidence it can be proved that they are the genuine works of the authors to whom they are ascribed.

The integrity of these Gospels is no less demonstrable; that is to say, it can be proved that they have come down to us intact, by which we mean that they are free from changes, corruptions, or interpolations.

The purity of the Gospel text is guaranteed first by the great reverence of the Church for the four Gospels and her rejection of all others. For instance, Gospels ascribed to Saints Peter, Thomas, and James were circulated in the age immediately following that of the Apostles, but the Church promptly suppressed them as spurious while she preserved the genuine four Gospels with the greatest reverence. Secondly, from the earliest times the practice prevailed of reading the Gospels at public worship. Any change, corruption, or interpolation would have been detected and denounced as spurious by the people as soon as it occurred. Constant, pitiless publicity would have suppressed any change in the text so greatly reverenced by the people that many of them knew the correct text by heart. Thirdly, the wide diffusion of the genuine Gospels among Christian communities of the world barred corruption of the text as effectively as such corruptions would be barred from the American Declaration of Independence today. Fourthly, the text in all manuscripts, some of which date from the fourth century, is so uniform in substance that this uniformity itself constitutes a guarantee of textual integrity.

It is interesting to note in this connection that the oldest manuscript of the Latin poet, Horace, dates from the seventh or eighth century. The earliest manuscripts of Cicero, Caesar and Plato now existing go back no farther than the ninth century, those of Aeschylus and Sophocles no farther than the eleventh century. And yet no one doubts that these manuscripts are the uncorrupted descendants of the originals. No one would ever have thought of questioning the integrity of the Gospel text, going back so much farther and so much more carefully guarded, but for the fact that they contain a Divine law of belief and conduct, irksome to worldly minded people. “Men loved darkness rather than light, for their works were evil.”

A PLEA FOR CATHOLIC GENEROSITY

“BLESSED are the merciful for they shall obtain mercy.”

Every well instructed Catholic knows that he has not an unlimited right to his earthly possessions; that if blessed with means he is in duty bound to make a meritorious use of the same, i. e., after providing for his family, to be charitable to the poor, and generous to the Church and her works of charity.

Three causes are chiefly responsible for the neglect of the duty of charity on the part of those who possess wealth. They are: the lack of Christian education which leaves them blind to many a moral obligation; the love of money in itself which leads to the hoarding of temporal gains; and, the lavish expenditure of wealth upon one's self and family. Through these the amassing wealth becomes the only object in life. Nevertheless Holy Scripture, in the words of the Divine Lawgiver, bids us: “Be not solicitious, therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and His justice and all these things shall be added unto you.” (St. Matt. vi. 31-33). And in another passage questions: “For what doth it profit a man if he gain the whole world and suffer the loss of his own soul?” (St. Matt. xvi. 26).

Our main duty is, and while here on earth must ever be, that we strive to gain heaven. In this primal duty is embraced that of parents to provide for their children, furnishing them with all necessities in keeping with their state of life; and also to save for their own possible time of sickness and for their declining years. But these obligations do not exempt them from the duty of helping their less fortunate brethren and of maintaining the honor of religion. Both can be done without detriment to either. It is true that this word cannot be applied indiscriminately to all. There are parents who can barely eke out an existence for themselves and their children. Sickness, lack of employment, or other misfortune is often a drawback to them. Families thus tried seldom possess more than enough for their immediate wants. For such, it is needless to say, these lines are not intended.

Others are more fortunate. By diligence, endurance, and economy they have reached comfortable circumstances; while others again have accumulated great wealth or have come into its possession by inheritance. That riches are often a hindrance to our eternal salvation is a truth declared in Holy Scripture: “For they that will become rich fall into temptation, and into the snare of the devil, and into many hurtful and unprofitable desires, which drown men into destruction and perdition. For the desire of money is the root of all evils, which some coveting have erred from the faith, and have entangled themselves in many sorrows. But thou, O man of God, fly these things! (I Tim. vi., 9-11).

Elsewhere it is the Divine Master Himself who speaks: “Amen, I say to you that a rich man shall hardly enter into the kingdom of Heaven. And again I say to you, it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of Heaven.” (St. Matt. xix. 23, 24).

Unfortunately many parents do not consider this. Their often expressed thought is that their children must fare better than they themselves did. “They shall not struggle and worry as we have done,” and such like declarations we know to be uttered even in the hearing of their boys and girls, who are all too quick to grasp at its possibilities of ease to themselves. Such blind love for their offspring hardens the hearts of parents towards the poor, the Church, and charitable institutions, in a word, to duties which wealth entails upon them as Catholics and citizens.

Inordinate desire for pleasure and the gratification of every whim early takes possession of the young when brought up in such environment. It is the same old story. Parents often deny themselves reasonable enjoyments, and neglect their duties to humanity in general, to accumulate wealth, and by its possession enervate their children. The latter, brought up with such vague ideas of life's responsibilities, left untrained in the earlier habits of industry and economy through which their parents had amassed wealth, have never learned the value of money.

How much better would it be could the young heir look forward to inheriting less of this world's goods, but a greater store of religion and virtue from his parents! How much

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ADVERTISING COPY FOR YOUR LOCAL PAPER.

In this space, for some time to come, we shall publish sample advertisements which you may have reproduced in your local newspapers. It is the only way of reaching non-Catholics with the truth about your Church.

CHURCH AND STATE

FOR HARMONY AND BETTER UNDERSTANDING

Solely in the interest of national harmony and of Christian charity this series of explanations is presented to the readers of this paper.

A studied effort is made to avoid controversy, but any questions asked in good faith will be answered if addressed to the person whose name and address appear below.

THE CHURCH WANTS NO FAVORS—BUT ONLY JUSTICE.

The Catholic Church thrives under any form of Government if it be given the same liberty that every religious denomination needs. During the last ten years there has been a great trend towards Democracies and Republics; but has it occurred to you that the first Republic, that of San Marino, was endorsed by the Pope himself; that the oldest Republic the world knows of has always been Catholic; that in twenty-three out of about thirty Republics today the Catholic religion predominates?

The Catholic Church does not hold that the union of Church and State is necessary; nor does she advocate the union of Church and State in countries where it would not work smoothly, or where the people are divided among many religions.

Judging from the accusations of the enemies of the Catholic Church in this country one would conclude that there is no union of Church and State except in Catholic countries, and that the Church aims at such union here. As a matter of fact there is union of Church and State in Protestant countries, and a union much closer than exists in any Catholic country; a union so close that the head of the State and the head of the Church is the same person, such as there is in England, Denmark, Sweden, Norway now, and as there was in Germany and Russia before the war. The Catholic Church never knew of such an extreme union except in the States of the Church in a part of Italy at one time. The spiritual ruler of the Protestant countries mentioned is temporal ruler as well. Yet people resent the very idea of the Pope being a temporal ruler even over a very small territory, where it was deemed necessary in order that he might have the independence requisite to preside over the Church without interference from a hostile power.

It is true that the Church opposed separation in certain countries, where there had been union of Church and State, but only because separation meant persecution, the confiscation of Church property, and the withdrawal of religious freedom. Such separation as we have in the United States has the Church's warmest approbation. The Catholics of the United States never dream of a union between this Republic and the Catholic Church, but the wind is blowing in the direction of a union of our Republic with Protestantism. Even anti-Catholic organizations, which have no special love for Protestantism, but profess it in order to win the sympathy of Protestants, declare in favor of “only Protestants for public office.” Of course their program is a flagrant violation of the letter and spirit of the Constitution, and savors of union between Church and State.

Yours for Harmony.

NAME

TOWN

Fundamentalists and Modernists at it Again

NOTHING IS EVER SETTLED.

AN incident occurred at the World Fundamentalist Congress at Fort Worth, Texas, last May which very aptly illustrates the helplessness of “our separated brethren” in the face of a doctrinal controversy. One Dr. Pettingill, of the Philadelphia Bible House, was delivering an address. He referred to the fact that, in the last Baptist General Convention (North), the Fundamentalists had been outvoted. The next Convention, however was to meet shortly at Kansas City. “I will be there ‘with bells on’!” he said.

In other words, among “our separated brethren” nothing is ever settled, no matter how many votes may be taken. **The side which is defeated at once prepares for the next election.** In fact, a defeat is never acknowledged by the minority. The minority of today may become the majority of tomorrow; and the new “majority,” may, in turn, be defeated day-after-tomorrow. Those who are outvoted still believe that they are right; they are not impressed with the show of noses! Indeed, what has a show of noses to do with the unchangeable decree of God? The minority may explain the victory of its opponents by assuming that “the convention was packed”; and the temptation is to pack the hall with their own delegates at the next convention so that defeat may be turned into victory when the next count of noses is taken.

Here is a vicious circle from which the Protestants simply cannot escape. Parliamentarianism is a very natural accompaniment of “the right of private judgment.” There is no teaching voice amongst the Protestant denominations, which all respect. There can be no final settlement, in matters of faith and morals, so that there may be an end of strife. All this comes of trying to “democratize” the Kingdom of God, which is, in reality, to secularize it. Secular political methods—in other words, parliamentarianism—was never meant to be applied to the Church of Christ. The Church's Constitution is unchangeable; to try to change it is to question the integrity of the Church's Founder. The existence of two parties, one of which attacks the very fundamentals of the Christian Faith, is an utter impossibility in the Church which Jesus Christ founded.

There is no guarantee, among “our separated brethren,” that even a majority will rule. A minority may easily make itself so disagreeable to live with, unless its demands are assented to, that the majority is completely overruled. A minority's tactics may be something like those of a woman who gets her way by pouting or turning on the tears at the psychological moment, until friend husband, for the sake of peace, capitulates. Such compromises are compelled by the force of public opinion which presses from without.

Thus, especially when a campaign is on to raise funds for the missions, or a building project is contemplated which necessitates the raising of considerable money, the two parties who are at outs will declare “a truce” until the drive has won its objective. The sacrifice of doctrinal integrity for the sake of expansion is regarded as not too great a price. Hence, clergymen can even be rude in their attitude toward their bishops, knowing that nothing can be done.

The orthodox party is reluctant to institute “a heresy trial,” since, under ordinary circumstances, the heterodox clergyman on trial wins considerable sympathy and support from those not connected with any church. A public trial for heresy

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The Literature of the Day is Not Catholic

(By the Very Rev. Thomas F. Burke, C. S. P.)

“IN presenting Catholic truth we are facing a condition of mind, and that condition of mind in the English-speaking world of today is due largely to the fact that for some centuries English literature as a whole has been almost entirely non-Catholic in character.

“Account for it as we may, there is a wast world of thinking men and women outside the Catholic fold. Perhaps we may go further and, limiting our scope of view to the English-speaking nations, we may say that more of the highest and best intellectually are to be found without than within the fold. Enter into the realm of learning, embracing every branch of knowledge, from metaphysics to the purely physical sciences and the appalling fact meets us face to face that English literature, taken in its totality, has been, for centuries, essentially and characteristically non-Catholic.

“Of some other countries, thank God, this statement cannot be made. In France, Spain, Italy, Germany, Catholics can boast in the scientific and intellectual world at least as large a representation as their neighbors; but while future ages may look again upon a Catholic English literature, the literature of today is, and has been, since the beginning of Protestantism, if not openly antagonistic to Catholic influence, at least entirely apart from it.

“Now, in this world of thinking men and women, represented by their literature, the characteristic temperament is a temperament of doubt. The great and fundamental facts of origin and destiny, of life and death, of this world and the hereafter, of man and God, all are to them as the vague and shadowy phantoms of some distant ghost-land. Those truths which are spiritually so vital, which we know to be the greatest and the most necessary because they open the gates of eternal love and life, those truths which enter into heart and soul and form the one who humbly accepts them in the very mould of Christ, in the world of which I speak, are hidden and oftentimes entirely lost behind the veil of doubt and in the mists of unsatisfied questionings. Yet the men and women of this literary world consider themselves most learned and cultured. They have trod to the uppermost heights the paths of human knowledge; they have delved to the deepest depths of worldly learning; they have deified

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Get it at the Church or Have it Sent to Your Home

IF you have not yet given OUR SUNDAY VISITOR a trial, let us ask that you do so. Because many people leave the church in such a rush, they pass by those who would sell them the paper; they do not think of the paper until they confront the person who is selling it, and do not stop amid the crowd to be waited on. The best method, according to the report of many priests, is to have the paper distributed to the people after the Communion of the Mass, when they are still in their pews, and then to have persons at the different exits to receive a little offering for the paper given to them. In this way the pastor is likely to dispose of more papers than he has families, and by doing it this way he places the strongest possible emphasis on its importance. A religious paper is given out regularly at Protestant Sunday schools, both to children and adults.

Several hundred priests, in order to make certain that the paper will reach every home, have it sent directly to the people from our office by mail. Some pastors pay for the subscriptions from parish funds, and tell us that it is the very best investment they could make; the effects are noticeable in better contributions, and in a livelier religious life.

It Brings in Revenue.

In big cities OUR SUNDAY VISITOR is the mainstay of the St. Vincent de Paul Society. The people are told that everything given over and above one cent goes to help the poor of the parish, and most people give five cents or a dime, or even more, every Sunday, for the paper. In this way every family is a contributor to the work of the St. Vincent de Paul Society, and when all pay fifty-two times the year their little offerings produce a large fund. In those parishes the sale of the paper at the church door is conducted by the St. Vincent de Paul men instead of by children. In St. Louis the St. Vincent de Paul Conferences cleared more than $20,000 last year from the sale of O. S. V.

In School.

Many pastors use the paper in school, the children bringing one or two cents each week for it, and when they are through with it, they take it home. OUR SUNDAY VISITOR has a Sunday School Lesson in every issue, and in many schools this lesson, after being perused on Friday, furnishes the subject-matter for the instruction on the following Sunday. An incalculable advantage of using the paper in school is the missionary training it gives the children and the lesson of reading Catholic literature it inculcates. School Mission Crusade Units may use the profits for the missions—one cent the week for each child.

THE MONTHLY EDITION.

On the last Sunday of every month our entire paper is occupied with one teaching or practice of the Church, or with one point of history, and we have more than 100,000 Protestant readers for this edition. We accept subscriptions for these twelve numbers at 20c the year—less than the actual cost of production. In hundreds of towns every Protestant business and professional man, and many bigots are receiving the edition regularly. It is

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Children's School and Playground

Today's Sunday School Lesson.

Sunday School classes will find most of the answers to the questions here by studying the instruction.

The Church of Jesus Christ is a perennial institution. From the day of Pentecost when the Holy Ghost came upon the Apostles until the present time it has never ceased to exist and to carry on the work divinely entrusted to it, and it must continue until the end of time. The acts and words of our Savior and of His Apostles, the very nature of the Church and its history, are abundant proof of its perenniality, its indefectibility.

In the parable of the wheat and the cockle (Matt. 13) our Savior compares the spread of the gospel to a field in which the good grain takes root and weeds, too, grow up with it. So it must be "until the harvest," which is the end of the world, when the final separation of good and bad will take place. Holy Writ calls the Church the "Kingdom of Christ" and the "Body of Christ." Christ, as Ruler of the Kingdom, will not permit it to fall. Its work is His work, namely, the salvation of souls, and this work must go on as long as human beings are on earth. As Head, He will guide and protect the Body, its life and its acts, until all reason for its existence ceases. Then He will be the Head of a transfigured, mystical Body, the Church Triumphant in Heaven.

In the Gospel of St. Matthew (16, 18) our Savior says: "Upon this rock I shall build my Church and the gates of hell shall not prevail against it." The Church of Christ could fall only by the attacks of Satan and his evil spirits or of other forces within or without. No other interpretation can be found for "the gates of hell." But our Savior assures us that such forces of evil will not prevail so as to destroy His Church. It is the promise of God Himself and God's promises are always kept.

Christ's mission on earth, that of saving souls, is for all times. Such, too, must be the mission of His Church, which, by His protection, will persevere until the end of the world. The Church in the long nineteen hundred years since its foundation has weathered the storms of persecution, heresy, migration of peoples, world wars and scandal from within the fold. The future can scarcely add anything to this variety of obstacles and even though they come back with greater strength the promises of the Divine Founder will still prevail.

The Synagogue, or Hebrew Religion came to an end because its divine mission was to prepare the world for the coming of the Redeemer and the foundation of His Church. Christ and His Church will never be replaced by another divinely revealed religion for "there is no other Name given under heaven in which we must be saved."

It is necessary, too, for us to understand that the Church is a visible institution. Its mission is spiritual but its membership is of human beings. It has been given visible means of grace, the Holy Sacrifice and the Sacraments. It cannot carry on its work of "teaching all nations and baptizing" without external organization. It cannot be known without credentials which men can see. Wherefore the falseness of the statement sometimes heard that the "Church is something within the heart of man," or "my religion is only a private matter between God and myself," or "I do not need to go to church, I can worship God in private."

Man, as he is in the flesh, needs the external, visible evidences of religion. The great majority of men will, if they speak candidly, admit that they want leadership, that they need guidance and encouragement in the most difficult and the most important of all works, that of subduing self and serving God. If men unite for social, financial and political purposes, why should they not be united in the "Father's Business?" If there is to be One Fold, One Faith and One Baptism it follows that there must be some outward manifestation of this unity and that is found only in a Visible Church.

Prove from our Lord's words that the Church will last until the end of the world.

Prove the same from the nature of the Church.

From its history.

How does the Church differ in this respect from the Hebrew religion of the Old Testament?

Must the Church be a visible institution? Why?

CALENDAR FOR THIS WEEK.

13. **First Sunday after Epiphany.**
14. St. Hilary.
15. St. Paul.
16. St. Marcellus.
17. St. Anthony.
18. Chair of St. Peter at Rome.
19. St. Marius and Comp.

OUR PUZZLE PICTURE

ANSWER TO LAST WEEK'S PUZZLE

Never trouble another for what you can do yourself.

WHEN THE PASTOR MOVES.

A minister's son was playing outside the parsonage when one of the parishioners passed. He had heard that the boy's father had been "called" to a western city.

"Has your father accepted the call?" he asked.

"I don't know anything about that" said the boy.

"Where is your father?" asked the parishioner.

"Oh, pa," said the boy, "is upstairs praying for light, but ma is packing the furniture."

YOUR PASTOR'S HEART'S WISH.

From morn till noon, from noon till night,
From night till hours of waking light;
From days to weeks, from weeks to years;
Through rain and shine, thro' smiles and tears;

GOD BLESS YOU!

When friends are nigh to aid and cheer;
When those unkind to you are near;
When all goes well with what you do;
When life is dark and lonely, too;

GOD BLESS YOU!

When joy attends your Golden Day;
When Grief walks with you on your way;
When Hope your labors doth sustain;
When all your efforts seem in vain;

GOD BLESS YOU!

When skies are bright where'er you are;
When o'er your way no guiding star;
Where'er your path of life may lead;
Be health and strength your gift or need;

GOD BLESS YOU!

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you $90.00 to $300.00 per month. You can work from your own home; all who sample your bonbons become regular customers. You can start by investing $10.00 for supplies. Mary Elizabeth started with less and made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. NOW is the psychological time to make big money, as fine bonbons command phenomenal prices. Write today. Isabelle Inez, 311 Morewood Building, Pittsburgh, Pa.—Adv.

In ordering subscriptions, please state definitely whether you wish single copies of one special issue, or if you are ordering the "Z" issues as we term the twelve MONTH-END SPECIALS, or if the subscriptions are for the regular weekly paper. Only in this way can we fill your order correctly and without delay.

Subscribe for OUR SUNDAY VISITOR

AT CHURCH NEXT SUNDAY.

If I knew you and you knew me,
How little trouble there would be,
We pass each other on the street,
But just come out and let us meet
At church next Sunday.

Each one intends to do what's fair,
And treat his neighbor on the square,
But he may not quite understand
Why you don't take him by the hand
At church next Sunday.

This world is sure a busy place,
And we must hustle in the race.
For social hours some are not free
The six week days, but all should be
At church next Sunday.

We have an interest in our town,
The dear old place must not go down
We want to push good things along,
And we can help some if we're strong
At church next Sunday.

Don't knock and kick and slam and slap
At everybody on the map,
But push and pull and boost and boom
And use up all the standing room
At church next Sunday.

—Selected from a Protestant Leaflet.

RELIGION VS. LUXURY.

Some criticism has been directed at the churches for their great money making drives of the last year or two, but we are reminded by The Congregational and Advance that there has been a vast expenditure in other directions. The statistics compiled by Miss Edith Strauss, head of the Women's Activities Division of the Department of Justice in the High Cost of Living Campaign, show, we are told, that the total average expenditure of the people of the United States annually for luxuries is $8,710,000,000. Taking this sum as authentic, the average family spends about $7 a week, or $348 a year, for luxuries. In more detail:

"There is included in the total amount $2,110,000,000 spent by the male population for tobacco. Of this sum $800,000,000 is spent for cigarets and an equal amount for loose tobacco and snuff, and $510,000,000 for cigars. Automobiles are put in this list as luxuries with an annual total expenditure of $2,000,000,000. The total amount spent for candy is $1,000,000,000; for chewing gum, $50,000,000; for soft drinks, $350,000,000; for perfumes and cosmetics, $750,000,000; for furs, $300,000,000; for violet soaps $400,000,000, and for pianos, organs and phonographs, $250,000,000. It seems that not all of these articles could strictly be classed as luxuries, but many of them are. Why not spend more of our money for real religion, which is never a luxury, but an absolute necessity?"

Free—To Try
Send for Trial Bottle

Don't Be Gray

When I can stop it

To let gray hair spoil your looks, by making you seem old, is so unnecessary when Mary T. Goldman's Hair Color Restorer will bring back the original color surely and safely. Very easily applied—you simply comb it through the hair. No greasy sediment to make your hair sticky or stringy, nothing to wash or rub off—just beautiful, natural, becoming hair.

My Restorer is a clear, colorless liquid, clean as water. No danger of streaking or discoloration, restored color is even and natural in all lights. Faded or discolored hair restored just as successfully and naturally as gray hair.

Mail Coupon Today

Send today for the absolutely Free Trial Package which contains a trial bottle of Mary T. Goldman's Hair Color Restorer and full instructions for making the convincing test on one lock of hair. Indicate color of hair with X. Print name and address plainly. If possible, enclose a lock of your hair in your letter.

FREE TRIAL COUPON

Please print your name and address

MARY T. GOLDMAN
151-A Goldman Bldg.,
St. Paul, Minn.

Please send your patented Free Trial Outfit. X shows color of hair. Black.... dark brown ....medium brown.... auburn (dark red).... light brown.... light auburn (light red).... blonde....

Name ....

Street.................. City...........

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Every man or woman with a silent organ or piano in their home can by a new Easy Method learn to play in one hour's time. Send name and address, giving exact number of white keys on your instrument. We will send complete instructions and one hundred selections on five days' trial. No C. O. D. No deposit. If satisfied after test then pay only 1 1-2c for each selection.

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CATHOLIC MAN—seeks position in Catholic Institution. Can do carpentry, pipe fitting, concrete work and is handy around machinery. Address D. O., care Our Sunday Visitor, Huntington, Ind.

WANTED—middle aged Catholic lady as housekeeper, prefer one permantly to make her home on salary. References exchanged.
Box L 111, N. J. Lentz, Hillsboro, Indiana.

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LINRO COMPANY, Dept. 159, St. Louis, Mo.

64 BREEDS Most Profitable chickens, ducks, turkeys and geese. Choice, pure-bred northern raised. Fowls, eggs and incubators at low prices. America's great poultry farm. At it 31 years. Valuable 100-page book and catalog free.
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WEBER'S BEST laying, BEST paying chickens, ducks, geese & turkeys. Fine pure-bred quality. Fowls, Eggs, Incubators at new low prices. 42 years poultry experience, and my 100 page Catalog and Breeders Guide Free.
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Just send us your name and address and we will mail you our new 16 page illustrated catalog of Free Premiums, together with complete instructions on how to secure these premiums absolutely free.
PREMIUM SPICE CO., Dayton, Ohio.

MOVING PICTURE MACHINE FREE

NEW MODEL, easy working machine, for oil or electricity, complete with [illegible] reel, show tickets, posters, directions, etc. [illegible] fancy post cards at 10c. [illegible]
SUN MFG. CO. DEPT. 408 CHICAGO

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This Dandy Rig [illegible] Cards at 10c. Extra Prize for promptness. [illegible] you—write today. SUN MFG. CO. DEPT. 208 CHICAGO

3681—Sizes: 4, 6, 8, 10, 12 and 14 years.
4587—Sizes: Small, Medium, Large and Extra Large.
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PRICE OF PATTERNS, 12c EACH.

Also send 15c in silver or stamps for our up-to-date Fall and Winter 1923-1924 Book of Fashions—500 designs. Delivery of patterns or fashion book can be expected 10 days after order is received.

BEAUTY PATTERN CO., DEPT. P., Box [illegible]
HUNTINGTON, INDIANA.

"A CLEARED FLORIDA FARM FOR $500"

easy terms. On Pensacola Highlands right at Pensacola. Best orange and general farming land in the South. Just the place for those needing a mild climate and desiring to live in a Catholic community in beautiful surroundings. Smaller tracts in our beautiful water front Colony on Perdido Heights at Pensacola. For particulars write now to Secretary
CATHOLIC COLONIZATION SOCIETY, U. S. A.
155 N. Clark Street, Chicago.

LAND FOR CATHOLICS.

A Catholic Colony in South East Missouri, under the patronage of Most Rev. J. J. Glennon, Archbishop of St. Louis. For all particulars write to the Pastor and Manager, Rev. V. Tesselaar, S. S. M., Wilhelmina, Missouri, Dunklin County.

PATRONIZE OUR ADVERTISERS.

WE HAVE FOUND OUT WHAT BISHOP EDWARDS DID SAY.

(Continued from page one)

clergy continually slandered by Protestants, when it (our clergy) is indeed a model of virtue, purity, and preparation."

He did not say: "They (the Protestant clergy) preach and practice temperance, and we ought to do the same." He did say: "We must not allow the Protestants to attribute to themselves the glory, that by no means is their own, of being the only ones who fight against alcoholism, because, as a matter of fact, it is the Catholic Church which has most worked in Chile for that purpose. We must now more and more intensify our campaign against alcoholism by our preaching, and by our press."

He did not say: "They have the open Bible and they put it into the hands of the people." He did say: "It is necessary to counteract the propagation of Protestant Bibles by means of very cheap issues of the true Bible in order to popularize it more and more."

We were perfectly satisfied that no Catholic Bishop, in the history of the world, has ever stultified himself with such a statement as that "the Protestants have the open Bible." The insinuation of such a statement is that the Church denies the Bible to Her members. "Open Bible" is a Protestant term. No Catholic ever used such idiotic terminology. Those who use it know that their only grievance is that the Catholic Church prefers its own version, the Douay. They know that the Church does not withhold the Bible from the laity. But they are filled with a strong desire to becloud the issue, if possible, hence the resort to this dishonest subterfuge.

We were sure, too, that no Catholic bishop would laud, as paragons of virtue, a clergy which is as prone to fall as any other clergy.

BY COMPARISON RELIGION COSTS THE LEAST OF ALL.

(Continued from Page One)

in. Can we compliment ourselves on our good sense any more than on our generosity? What a difference there would be in the condition of our parishes in a financial sense, if we would only put them on a footing equal to that on which we put the theater or the fashions in dress. The Church alone has to beg for money. The doors of every other institution in the world are jammed with people who jostle one another for the right to pay in their money first. The makers of gewgaws for the person or the home cannot supply the demand as fast as the people call out for more and more. The Church alone has to beg. All others are hard put to it to keep up with the demand that is made upon them.

Well, this would have less significance if people were eager to avail themselves of the spiritual treasures of the Church. One could conceive of people being lax in the financial support of the Church, if they were always ready and eager to give ear to her counsels and willing to aid in her spiritual mission. But let us make a comparison in that matter, and see how the case stands there. Is there any other matter of serious concern to human beings that gets so little attention as religion? If there is, what is it? Is there any other matter which men try to dispose of with a few hurried words night and morning, and a hasty three-quarters of an hour once a week? If so what is it?

Not any of the means of emjoyment. Not amusements. Not business. Not household adornment. All these are matters of continual concern, and no day goes by without taking up in the mind of the average person, a great deal more time and thought than religion, prayer, and the glory of God take or receive. Religion is not attended to either on its spiritual side or upon that side to which it is necessary to give financial aid, to anything like the same extent as are a score of things which, by comparison, are of no importance whatever.—**Record.**

MAKE YOUR WILL NOW AND DO NOT LEAVE GOD OUT OF IT.

(Continued from page one)

those whom God has blessed with wealth, strength, and prosperity, die and leave their wealth to relatives, and only a pittance to works of religion, charity and education? Far better for men and women of this character never to have had the goods of this world, if their wills reveal that the spread of the Kingdom of God on earth was no concern of theirs. There is fear, indeed, that they who thus forget God's claims shall be forgotten by God in the hour of their greatest need.

"Few Catholics there are who are unable to devote a portion of their means to charitable purposes. The practice of doing so characterized all classes of the faithful in the Ages of Faith. The historian of those days, when faith was a living reality, tells us: 'It was rare—very rare—for any man or woman of substance enough to make a will not to leave some sort of legacy to the parish, varying according to the wealth or poverty of the testators, from a widow's wedding ring to the greater bequests of the well-to-do.' "

A WORD ABOUT PARISH DUTIES AND RIGHTS.

(Continued from Page One)

tion I must apply to my parish priest, as these are parochial Sacraments.

(c) It is not a matter of strict precept, but only of counsel, to make one's Easter Communion in the parish church, but one who has made it elsewhere should inform his parish priest of the fact.

(d) Banns of marriage should be proclaimed in the parish church or churches of the parties. The parish priest of the bride has the right to celebrate the marriage and to give the nuptial blessing.

(e) Finally, parishioners according to their means are bound to contribute to the support of their parish priests, to the upkeep of the parish church and schools, and to the maintenance of religion. This obligation should be fulfilled even by those who use the liberty granted by the Church of hearing Mass and being present at other functions in other than their own parish church.

THE USHER'S SERMON.

My Dear Friends:

When you leave the Church today, I pray you, take your religion with you; but don't leave your Rosary in the seat.

Carry home with you the lessons of piety learned in this Holy Sacrifice, but carry home your prayer books also.

Treasure up the golden words of today's Gospel, but don't forget your purses:

Give to the altar at the offertory, but keep your gloves and glass cases; the church cannot use them.

We firmly believe all the sacred truths which Our Holy Church believes and teaches, because God has revealed them to us, but we must not leave our rubbers and umbrellas in the pews when we start for home.

Every day in every way, be sure to take these things away!

JOHN B. DEMPSEY,
Chief Usher, St. Margaret's Church.
St. Louis, Mo.

WHO ARE THE MOST ARDENT LOVERS OF PUBLIC SCHOOLS?

(Continued from Page One)

Does someone yet say we've got it wrong? Well, here is the official proclamation as published in **The Missouri Valley Independent**, the official Klan organ (St. Joseph, Mo.), date of December 6, 1923:

> Klansmen of St. Joseph Klan No. 4: There are fifty-eight voting precincts in the city, and sixty days ago I appointed a committee of five to each precinct with the instructions to "keep their ears to the ground" and ascertain, so far as possible, the real sentiment of their district on the school bond question, and report to me. . . .
>
> This committee of two hundred and ninety men unanimously recommend that we vote **against** the school bonds. . . .
>
> I take great pleasure in reporting the recommendation of this committee of 290 of our thinking, conscientious, tax-paying members and I personally recommend that we vote NO on the school bonds.
>
> (Signed) DR. W. M. CAMPBELL, Exalted Cyclops,
> Attest: H. E. HICKMAN, Kligraph.

THE VOICE OF THE VANISHED YEAR.

I asked the year as it sped on,
To join its comrades that are gone,
What seemed to it, this mortal life
And it replied: "A futile strife,
Whose every combat spells defeat,
Whose every march, a forced retreat;
A field where men, with labor, sow,
Where little else but rank weeds grow,
A painting on a comber ground,
Where mostly sunless tints abound,
Where pleasant spots are sparsely seen,
And these but few and far between;
A debtor mean who fails to pay,
Or shifts his promise day by day;
A stage whereon a vapid play
Enacted is from day to day,
Where paint and powder, garish glare
Conceal the wrinkled brow of care;
A crooked game at which men play
The golden stakes of time away;
The flimsy fabric of a dream,
Where phantoms pose for what they seem;
A bright mirage of substance void,
By which poor pilgrims are decoyed;
A dewdrop on a drooping bower;
A rainbow's tints but seen through shower;
A bubble on a rapid stream;
A meteor's swiftly passing gleam;
A shadow's brief, fantastic play,
Which now was here, now passed away;
All that is fleeting, and akin
To things that were or might have been;
These are life's days, they swiftly glide
Adown Time's rushing, turbid tide;
Naught else can mortal life bestow
In this tear-tainted vale of woe."

"Ah me! I cry, is life but this,
A troubled dream devoid of bliss?
Has it, the soul, to satisfy,
But lying hopes that swiftly die?"

"Not so!" 'Tis Faith that now replies,
From sordid earth but lift your eyes,
And see beyond the mists that hide
Your destiny, a brighter side.
Look up, and through the dark cloud's rift,
Read, writ on high: "Life is a gift,
A coin that with Faith, Hope and Love,
Was stamped by God, in Heaven above.
Make of that coin the purchase price,
Of mansion fair in Paradise.
In God confiding, strong of soul,
Press onward, upward to that goal,
Which gained, life's worth, you'll realize,
That bought for you so rich a prize."

(Rev.) D. P. Lawton, S. J.

SCIENCE SAYS DON'T USE COAL OR WOOD

Don't pay high coal prices. New inexpensive device, which slips into your range, heater or furnace, makes one part of coal oil (kerosene) turn 20 parts of air into gas. Cheaper than city gas. No fires to build—a twist of the wrist brings heat almost instantly—warms largest rooms in few minutes. Heats oven quickly and evenly. No dust, dirt, soot or smoke. Cuts housework in half. Absolutely safe. Iron-clad guarantee—30 days' free trial. Write for free information on "NU-HEAT." Mention if you have, range, heater or furnace. Wade Hill Mfg. Co., Dept. A-35, St. Louis, Mo. Agents make $50 to $200 a week. Full or spare time. Personal co-operation. Write quick for exclusive territory and free sample case offer. —Adv.

When entering subscriptions, kindly state if the weekly VISITOR is desired, or if you are ordering the MONTH END SPECIAL. This is very necessary if we are to fill the order correctly.

M.E. CHURCH TO SEEK $18,500,000 FOR 1924.

Chicago, January 29.—After an all-day discussion at the Lexington hotel the council of boards of benevolence of the Methodist Episcopal church, including bishops, board secretaries, other ministers and laymen, have decided that the needs of the church for benevolences were $28,000,000, but that the church should be asked for an apportionment of $18,500,000 in 1924. The amount was recommended by a special committee of twenty-five, of which the Rev. David G. Downey, book editor, of New York, was chairman. The committee has been studying the situation for a year and its report covers all the phases of church work, home and foreign.

Average of $15,000,000

For the last four years the Methodist Episcopal church has been carrying on a centenary benevolent program in celebration of 100 years of mission work. Under this program the denomination has given an average of $15,000,000 a year to benevolent purposes.

The money as apportioned is to be divided as follows: Board of foreign missions, $6,800,000; board of home missions, $6,800,000; board of education, $1,500,000; board of education for negroes, $760,000; board of Sunday schols, $600,000; Epworth League $175,000; American Bible Society $200,000; board of temperance, prohibition and public morals, $250,000; general deaconess board, $90,000; board of hospitals and homes, $175,000; board of conference claimants, $150,000; other causes, $1,000,000.

PROTESTANT CHURCHES INCREASE REVENUES

Report Shows $320,000,000 in Three Years; $18 Per Capita

Atlantic City, N. J., May 1.—Receipts of the Protestant churches of the United States increased 100 per cent during the three-year period following the close of the war, according to a report read at a conference on promotion work of the churches called by the Federal Council of Churches, which opened at the Chalfonte today and which was participated in by representatives of nineteen denominations.

Included in the conference were the Methodist Centenary fund, the Presbyterian New Era movement, the Reform Forward movement, the Congregational New World movement and the Baptist New World movemen. It is presided over by Joseph H. Apple, president of Hood college, Frederick, Md.

Seventeen denominations gave $100,000,000 for missions and benevolence in 1921, and $220,000,000 for congregational work. The total received by the churches was $320,000,000 and 17,000,000 persons were represented in the giving. The amount per capita was $18.

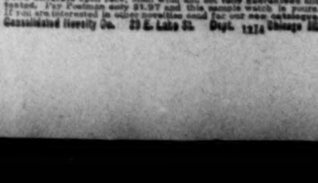
Practically all the churches reported greatly increased contributions.

WISE AND OTHERWISE.

"Half the world doesn't know how the other half lives."

"I don't know how anybody lives with these prices."—**Cleveland Press.**

PATRONIZE OUR ADVERTISERS.



GUARANTEED WATCH $1.97
SEND NO MONEY
C.O.D.

RELIABLE AGENTS WANTED, to introduce our Watches. This New Model Men's or Boys' 16 size perfect time keeper for only $1.97. Solid Silveroid open face, stem wind and set fully guaranteed and tested. Pay Postman only $1.97 and this sample watch is yours. If you are interested in other novelties send for our new catalogue.
Consolidated Novelty Co. 20 E. Lake St. Dept. 1214 Chicago Ill.

NEW LAMP BURNS 94% AIR

Beats Electric or Gas

A new oil lamp that gives an amazingly brilliant, soft, white light, even better than gas or electricity, has been tested by the U. S. Government and 35 leading universities and found to be superior to 10 ordinary oil lamps. It burns without odor, smoke or noise—no pumping up, is simple, clean, safe. Burns 94% air and 6% common kerosene (coal oil).

The inventor, B. A. Johnson, 609 W. Lake St., Chicago, Ill., is offering to send a lamp on 10 day's FREE trial, or even to give one FREE to the first user in each locality who will help him introduce it. Write him today for full particulars. Also ask him to explain how you can get the agency, and without experience or money make $250 to $500 per month.—Adv.

OUR SEPARATED BRETHREN.

Pension for Methodist Ministers.

Two Methodist church boards met Saturday in Chicago. The board for the support of retired ministers and their dependents reported that last year $2,225,000 was distributed in pensions, a gain of $400,000 over 1920. The pensioners include 3,295 ministers, 3,787 widows and 764 children.

PATRONIZE OUR ADVERTISERS.

Our New Zylo Shell Toric Spectacles FREE Trial

SEND NO MONEY

We don't want a penny until you are satisfied. For years we have been fitting people like you everywhere, and we positively agree to give you a perfect fit or there will be no charge. These large stylish Zylo Shell rim TORIC lens glasses will enable you to read the smallest print, thread the finest needle and see perfectly.

Toric Lens

Do not confuse Midwest TORIC curved lens with ordinary flat glass spectacles because TORIC lens are greatly superior and the only scientifically curved lens that conform to the eyeball curvature, giving a better vision at any angle. You will never go back to the flat glasses if you try our TORIC lens spectacles.

Just Fill Out Coupon below and we will send these scientifically ground modern and comfortable Zylo Shell rim glasses that retail from $12.00 to $16.00. All we ask is that you pay us the small sum of $4.45 for them in 10 days if the fit is satisfactory. If not satisfactory in every way just return them to us. An excellent CASE FREE with every pair.

Dr. Hendricks, Expert Graduate Optometrist and Eye Strain Specialist, in charge of our optical offices

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Please send at once your large TORIC lens spectacles on 10 day's free trial, I will pay $4.45 if satisfactory, or I will return them.

Age.......... How many years wearing glasses?..........

Name..........

Address or Rural Route..........

Postoffice.......... State..........

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ONLY THREE BLOCKS FROM UNION STATION
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SUNDAY MASSES 5:30—7—8—9—10—11
WEEK-DAY MASSES 6, 7, and 8
HOLY DAYS 5:30, 8, 11:35, 12:05, 12:35
Confessions Any Time on Request
JOHN T. SEERNON, Pastor

A Rosary From Rome
Personally Blessed by
His Holiness Pope PIUS XI

While Monsignor Kelley, President of the Catholic Church Extension Society, was in Rome, he arranged with Monsignor Sante Tampieri, who has since been appointed Procurator in Rome, for The Catholic Church Extension Society, to have Rosaries which he would send to Rome blessed by His Holiness, Pope Pius XI.

We have just received 25,000 Rosaries which were blessed by our Holy Father on April 13, 1923, at the Vatican.

Monsignor Sante Tampieri writes as follows:

"I have the pleasure to inform you, that the three cases containing the rosary beads arrived in Rome on April 9th and were at once carried to the Vatican and placed in a room near to the apartment of our Holy Father, Pope Pius XI, who had been already informed by me of the affair.

"On April 13th His Holiness went personally to the room where the rosaries were, and solemnly blessed them for the Benefactors of the Extension Society, for which he uttered words of high praise and encomium for the great work it is so successfully doing for the Catholic Church in the United States of America.

"After the blessing the cases were removed from the Vatican, and on the 17th were forwarded to Genoa to Mr. Woodfin, by whom they will be shipped to the United States."

EXTENSION'S GIFT TO HELPERS

THE Catholic Church Extension Society has decided to present one of these rosaries to every person who subscribes to Extension Magazine, until the present supply is exhausted.

Why Every Catholic Should Subscribe to Extension Magazine The World's Greatest Catholic National Monthly

Because every subscription directly helps the greatest work of the Church in America. The Magazine is owned and published by The Catholic Church Extension Society and is the mainstay of the Society.

Because the Society is responsible for building over 2,000 chapels and schools and is now building at the rate of three to four each week.

Because the Society's Railroad Chapel Cars and Motor Chapels furnish the only means for many Catholics to hear Mass and receive the Sacraments. They have brought thousands back to the Faith and made numerous converts.

Because the Society is constantly educating young men for the missionary priesthood and helping the poor missions in many ways. About $4,500,000 has been expended by the Society in extending the Faith.

Because Extension's work has been blessed by The Holy Father and is approved by 87 Cardinals, Archbishops, Bishops and thousands of Priests throughout the United States.

Because Extension Magazine is the ideal Catholic home publication. Has something to interest every member of the family, besides special information which every Catholic wants.

Because Extension Magazine should be in every Catholic family, and each subscriber helps to build up a strong Catholic press, so necessary to the Church in these times.

Because Extension Magazine is vital to the very existence of The Catholic Church Extension Society and the progress of this great cause.

Because every subscriber participates in the good work and shares in the blessings bestowed on all who help to save souls.

Extension Society has a Procurator at Rome. Its board is composed of two cardinals, eleven archbishops, twelve bishops, nineteen priests and thirty-four laymen.

Objects of the Society

To develop the missionary spirit in the clergy and people of the Catholic Church in the United States.

To assist in the erection of parish buildings for poor and needy places.

To support priests for neglected or poverty-stricken districts.

To send the comfort of Religion to pioneer localities.

In a word, to preserve the Faith of Jesus Christ to thousands of scattered Catholics in every portion of our own land, especially in the country districts and among immigrants.

Information Regarding Spiritual Favors Granted by Pope Pius X to Members of the Society and Subscribers

The following spiritual favors have been granted to the Members of the Catholic Church Extension Society of the U. S. A. and those who assist its work by the late Holy Father, Pope Pius X, who raised the Society to the dignity of a Canonical institution:

I. St. Philip Neri shall be the heavenly patron of the society.
II. A plenary indulgence to each member on the day of admission, on the feasts of St. Philip Neri, St. Francis de Sales, St. Rose of Lima, the Holy Apostles, and at the hour of death.
III. To every member of the Society an indulgence of seven years and seven quarantines for every good work done in the interest of the Society.
IV. An indulgence of three hundred days, as often as they piously recite the formula, "St. Philip, pray for us."
V. The above indulgences, plenary and partial, may be applied to the souls in purgatory.
VI. The priests who are moderators or directors of the Society may enjoy a privileged altar three times a week; founders and life members six times a week.

In addition to above all the priests of the Society remember the intention of members and subscribers in their daily Mass. Those who help the Society share in the merits of its missionary work and the good works of the missionary priests we assist.

The Society has one thousand Masses celebrated every year for the members and subscribers which may be applied to the departed. There is an Annual High Mass for all dead members and subscribers.

FRANCIS C. KELLEY
President of the Society and Editor of Extension Magazine.

NOTE: The Masses offered up by the Society for its members and subscribers are for all together and no one individually. It is not necessary to send a list of names or intentions or to register your wishes regarding these Masses with anyone; and this also applies to the spiritual favors. Just make the intention in your own mind as to whom you want these applied and whether to the dead or the living. That is sufficient.

A beautiful membership certificate, suitable for framing, showing that the owner is entitled to all privileges conferred on the Society's helpers will be sent to each subscriber within thirty days after subscription is received.

A YEAR'S subscription to Extension Magazine is but $3.00. Fill out and sign coupon and send $3.00 to Extension Magazine today. Your rosary will be sent to you by return mail with a 64 page booklet giving the History and Use of the Rosary, containing 16 beautiful Rotogravure illustrations of the 15 Mysteries as well as the institution of the Rosary. It also contains the list of indulgences granted through saying the Rosary, together with the Litany and Prayers to be said following its recitation.

TO THE CATHOLIC CHURCH EXTENSION SOCIETY OF THE U. S. A.
Magazine Department, 802 LeMoyne Bldg., Chicago, Ill.

I desire to aid in perpetuating the work of Catholic Church Extension; to assist in building more chapels and schools in needy places, educating missionary priests, operating Chapel Cars and Motor Chapels, helping the poor missions in every way. Therefore I enclose $3.00 ($3.25 Canada; $3.50 Foreign) for which enter (or renew) my subscription to EXTENSION MAGAZINE and send me postpaid, without charge, a rosary personally blessed by His Holiness Pope Pius XI as explained in your advertisement in the
OUR SUNDAY VISITOR.

After entering subscription, you are also to send me free and postpaid Certificate of Membership, size 7x9 inches, suitable for framing.

Name ....

Address ....

Town and State ....

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6% to 6½%
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Bonds $100, $500 and $1000 each
Bonds mature serially from 1924 to 1933. Interest coupons payable semi-annually. Each bond is certified by Chicago Title & Trust Co.
Bonds will be forwarded by registered mail at our risk to investors outside of Chicago, or if desired we will forward the bonds to your own bank at which payment may be made.
Interest Coupons or maturing bonds may be collected through your own bank in the regular way, or may be forwarded to us direct. We remit in full without any charge whatsoever.
A THOROUGHLY RELIABLE INVESTMENT
WRITE TODAY for our circulars which will be mailed to you without any obligation on your part.
Thos. McDonald & Co.
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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

We are contemplating the gathering of a list of non-Catholics of our community to whom we would have you send OUR SUNDAY VISITOR. Can you give us some suggestions concerning the best way of going about this?

While many thousands of non-Catholics receive the regular weekly edition of OUR SUNDAY VISITOR, we rather recommend for them our special monthly edition, which appears on the last Sunday of each month, because we cannot expect most Protestants to read our paper thoroughly every week. After they become interested they can order the weekly edition themselves. The monthly edition, which deals with one subject, costs only 20c the year, and the leading non-Catholics of any community can be reached at a trivial cost. The simplest way is to mark the names in a telephone directory, and send the same to us with payment at the rate of 20c each.

In order that the Protestants may know who is responsible for sending the paper it is quite common for the parish society which prepares the list, to send a letter to all who will get the paper, and to tell them who is ordering it sent and why.

I am sending you herewith, a clipping from the Tampa Morning Tribune of Sept. 3, 1923, in which is the report of a sermon delivered on "The Ideal Minister's Wife," by the Rev. Claude W. Duke, a Baptist minister. After asserting that "no unmarried man is more than half a man, and the minister of the gospel less than any," the minister launches into his discourse, in which Priscilla, the wife of Aquila, is held up as the model "preacher's wife."

Right here is the place to mention that Our Lord most certainly did say that some there are "who have made themselves eunuchs for the kingdom of heaven." Matt. 19:12. St. Paul, also, commended the single life to those who would be ministers of Christ, 1 Cor. 7:7, 8. See also verses 32 to 35 of the same chapter, where the apostle states that those who remain single may "attend upon the Lord without impediment." Were these, then, whom both Our Lord and St. Paul commended, "no more than half men"? Was Our Lord but "half a man"?

What is the trouble with these ministers who, evidently, do not read their Bibles as they should? Are they trying to be chivalrous—are they trying to provide husbands for the unattached females? Is it the duty of every man to "marry one" to help the country, just as, during a certain late period of deflation in cotton prices, it became the custom of philanthropists to "buy a bale" whether they needed it or not? If so, let them come out from the pretended scriptural defenses behind which they shoot at a celibate clergy! Or is it that "the flesh" must have its sop?

Now, there is no evidence whatever that Aquila, the husband of Priscilla, was ever a minister of the gospel. They were tent-makers when St. Paul found them at Corinth. Acts 18: 2, 3. It is true that they were Paul's "helpers in Christ," but so are all good Catholics, helpers of their ministers. So, also, with the passage in 1 Corinthians 9:5. There is no evidence that St. Paul was asserting more than the right to be supported while preaching the gospel. In fact the whole chapter is practically devoted to the question of ministerial support. The ordinary meaning of the word *gune*, which the Protestants have here translated "wife" is simply "woman." Certainly the women, who ministered unto the Lord of their substance and followed Him on His journeys about Palestine (Luke 8: 2, 3) were not Our Lord's wives. Yet, the same word, in its plural, is employed in Luke 8, *gunaikes*.

But the modern "pastor's wife" does more than merely to act as his "helpmeet." She often fills his pulpit. Out in Pennsylvania an amusing incident occurred, where a congregation had employed a pastor. When the day came for him to arrive, his wife, whom he had sent in his place, came instead. "Hubby" sent word he would come later. All this is done in defiance of I Cor. 14:34, 35, 37 and I Tim. 2:11, 12. Indeed, one will even hear it said, in reply, that St. Paul, being "an old bachelor," was "a woman-hater, anyhow!"

Well might the prophet Isaias lament over some Protestant congregations that "children are their oppressors and women rule over them." One who is acquainted with conditions in these conventicles will not be surprised that, in many instances, the pastor's hold their very jobs by permission from the women. This makes it necessary to cater to the whims of the female even in affairs which should be regarded as sacred; and we are pretty sure that St. Paul had in mind this type of "pastor," when he said: "For of this sort are they who creep into houses, and lead captive silly women laden with sins, who are led away with divers desires." 2 Tim. 3:6.

Cardinal Gibbons was right in his statement that the strength of the Catholic Church lies in its celibate clergy.

Would you kindly tell me the nearest house of the Theatine Fathers?

They are an Italian congregation, and have only one House in this country. It is located at Conejas, Colo.

What was it that Our Lord wrote on the ground on the occasion that the mob was about to stone the sinful woman?

The Bible does not say what He wrote, though when He stopped writing He said: "Let him that is without sin throw the first stone."

Kindly let me know if Mussolini of Italy, the Italian Premier is a Catholic?

Yes, he had been an ardent socialist, and the editor of a socialist paper. But he has renounced socialism and is in full sympathy with the Catholic Church.

Irish Catholic. It would be sinful, and you would regret it all your life.

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OUR SHORT STORY CONTEST

MY LITTLE SISTER.

(Concluded)

Blanche grew worse as the week went on. The young surgeon called often for, like everyone else, he had become attached to the meek little patient, all swathed in bandages. On Wednesday night he shook his head gravely and informed us that she would soon be beyond all suffering. He was mystified by her almost continual state of consciousness, yet more still by her desire in spite of pain to talk with Sister Genevieve about her surroundings. Hour after hour the Sister spent by her bedside answering her questions, dwelling breathlessly on the story of the Passion, telling her of the merit of suffering and the deep delight to be found therein. Mother, father, and I were often present during these heart to heart conversations, and were not only awed, edified and elevated by them, but were drawn irresistably towards the nun and all that she represented. Sometimes the Sister could ill conceal a smile at the startling questions little Blanche asked. I remember, however, that these were received with no surprise on the part of my parents; I know that I was intent on both questions and answers.

Every afternoon the parish priest dropped in to see Blanche on his rounds of the hospital. We began, hesitatingly, to call him Father.

On Friday afternoon Blanche lay quite still for a long time; not even did the occasional suppressed moan escape her lips. Now and then, contrary to her habitual manner, her brows would be knitted for a space as though she were puzzled or vexed. Sister Genevieve observed it and leaned gently over her.

"Is there something you wish, dear?" she asked.

"Sister," said Blanche, using the name for the first time, "I am going to die!"

The Sister, taken aback by the suddenness of the declaration, apparently did not find words to reply, and Blanche staring at her, continued:

"I know I am. I heard the doctor telling you all."

"Yes, dear," Sister Genevieve spoke sweet and low, "soon all these wicked pains will be over. God is going to send His little angels for you, to take you up through the stars into Heaven."

"No, no, Sister, no!" cried Blanche raising her tiny hands imploringly. "I don't want to die! oh! no. Priest, oh, Sister! don't let me die, 'cause I can't go to Heaven; I can't, 'cause I don't hate you, and the 'vangelist said that we must make fun of you and keep away from you, 'cause you're all bad, and—and, you're not!"

"O, good God!" ejaculated the priest, raising his eyes appealingly towards the heavens, and turning towards my father, "see how these illiterate bigots teach a pure and loving young soul to hate and suspect her fellow-beings."

"Dear child," he said, going to the bedside, "do not let the things which that man said trouble you; they were false, they were not the things that Jesus taught us. Look, you know who this is," and he held a crucifix before her. "Did He ever tell us to imagine evil about our neighbors? No, He told us not to judge lest we be judged; do you think He would wish us to hate anyone, especially those who have never done us any kind of harm—He who loved the cruel men who put Him to death and prayed for them? No, dear, our Lord would be displeased with you if you hated anyone. He even said: 'Love your enemies.'"

"Oh! thank you—Father, I am so glad you told me that." Blanche's voice was weak, but filled with relief. My father sighed deeply, and mother's eyes were moist with tears. Sister Genevieve was kneeling on the floor close beside the bed and holding the trembling hand of Blanche.

"Be sure, dearie," she murmured, "that Jesus loves you and will take you to Heaven just because you cannot hate anyone. He has always watched over you, Blanche, and trained you up fresh and sweet like the wood lily, because He knew that He would soon want you for His crown of glory. You do not hate Father Sperry here, but rather you like him; I can see that. You like him because you see in him not only his kindness, but also in his face and bearing a something that is seen in every priest, a something that marks him off from the rest of men—it is God's own soul set upon His earthly representatives. All priests are like Father, Blanche."

"Now, Sister," said Father Sperry deprecatingly, and with a smile, "it is indeed well to inform the little child regarding the worth of the priesthood, but you should not embarrass the old pastor. We all strive"—addressing us all—"to attain the perfection expected of one in so high a calling, yet I fear that more than one good soul has noticed that 'his reverence of Rocky Falls' is not without shortcomings."

"Do you hear, Blanchie?" whispered Sister. "This is the way that the true priest talks. Unlike that Evangelist he belittles no one but himself according to the example of Jesus; he loves everyone as Jesus did. Yes, little one, thousands of priests and Sisters gladly give up father and mother, brothers and sisters, friends, riches, and pleasures and all that the world holds dear in order to love and obey Jesus perfectly and to induce others to do the same."

The room was in semi-darkness except where the shutters admitted the ruby glow of the setting sun. A nurse in white came in, administering an opiate, and went out again. As we stood in silence watching Blanche, the Angelus rang faintly from the mission church across the valley.

* * *

All too soon came the hour for Blanche to depart from this world. It is the memory of that hour, sad, but unspeakably consoling, which has filled my days with a calm happiness and rendered my declining years rarely peaceful. It was the first Friday of the month. Shortly after the visit of the minister, the Murats came up, and Sister Genevieve, on her way to the chapel to prepare the altar for Benediction, came in to see the little sufferer. It was apparent to all of us that Blanche was weaker. A quick glance from the Sister told us that she also marked the change. The blue light from the chandelier accentuated her pallor.

"I am afraid," said Sister to my father, "that Blanche will leave us tonight."

He stood beneath the blue light, his face haggard, his arms folded. Mother crept to the bedside, and kneeling, took Blanche's wasted hand and pressed it to her anguished lips. Receiving no reply from my father whose lips were set hard as though forbidding the tears in his eyes to fall, she asked very earnestly:

"Has the child ever been baptized?"

"No, Sister, she has not," he answered. "Our church did not make a practice of baptizing children. In fact we never thought about it much. If you think it ought to be done, do it, Sister, because you know more about God and religion than I ever hope to know."

"But, sir," said Sister, graciously, "it is not my opinion; it is the teaching of the Catholic Church—that Baptism is necessary for all."

"Sister," said my father quietly, "before we came to this hospital I was down on the Catholic Church; but I'll admit that, even in the midst of my hatred, I couldn't help sometimes admiring it. Now, however, I believe that if any church is right, it is the Catholic Church! And so, whatever she says goes down with me after this."

"O Daddy! O Daddy!" cried Blanche weakly yet with a world of joy in her voice. His words, spoken with that vigor and decision so remarkable in the Westerner, caused her to strive to sit up in bed, her eyes alight, her lips parted. Mother's eyes, too, glowed softly, eagerly; the wrinkles traced by the week of worry seemed to vanish and her whole appearance was like that of one who, after suffering severe penance, obtains peace through a spiritual consolation.

"Yes, my little darling," she breathed, tenderly calming Blanche, and as it were divining the hope that she cherished and the question she panted to ask—the same question that was in my mind—"yes, love, we will all be Catholics."

Blanche's white little hands were clasped; her cheeks were slightly flushed.

"Oh! Sister, can—could we belong to your religion?"

Little tears were in the sweet eyes of Sister Mary Genevieve like dewdrops in violets.

"Yes, Blanche dear; I will ask Father to baptize you at once."

A suppressed moan escaped; it sounded from the corner where Mr. Murat was sitting. He left the room hurriedly and we heard him enter the chapel across the corridor. Later we discovered the reason of his anguish and his flight. Settling in those mountain fastnesses with his wife and baby boy, he had had no chance to attend to his religious duties, and gradually they had all drifted away from the Faith. When, finally, a resident priest came to the Falls, the family did not feel the need of practicing their religion. The sight of strangers embracing at the first blush of its beauty, what he, intimately acquainted with, had rejected, cut him to the heart and made him moan aloud and rush away to seek forgiveness.

In the hush that followed his departure, I noticed Mrs. Murat kneeling at the foot of her bed—sobbing. Her rosary was twined tensely about her fingers, her face lifted heavenward—pleading.

With scarce a minute's delay Sister Genevieve had the priest at the bedside, and in a solemn quarter of an hour the profession of faith and the baptism were over.

. . . Sweetly, piously, Blanche received the Blessed Master into her heart—her First Communion, which was soon to be followed by a daily communion with Him in Heaven.

Gently the nun stroked the forehead of the dying child. "I must hurry away now," she explained, "to arrange the altars for Benediction. We will all pray for you, dearie, and thank our Lord for this great gift. We will open the door and move your bed over so that you can look into the chapel during Benediction. When our Lord leaves your heart, He will still be on the altar looking back at you, watching over you."

"Oh, Sister, I feel so holy! Shall the angels be in there, too?"

But Sister had gone. We moved the bed close to the door. All the rest went into the chapel, but I stayed with Blanche.

* * *

It was the first time that we were alone—we the dearest of chums. I took her hand and looked at her; she moved her head painfully and smiled at me; alone at last—and she was even now dying.

"Blanche—my little sis!"

"Don't cry, Jack."

"Oh! Blanchie, are you going?—Won't I ever see you any more?" I buried my face on the bed.

"But I'll be very happy—Jack, and then I can love my big brother better." Her hand lay feebly on my bowed head. Suddenly it moved quickly.

"Listen! Jack, I hear the angels coming—they are singing!"

Startled and fearful, I listened. Sweet indeed were the notes. They blended with the silence of the evening, and, as I listened, I felt as if my soul would flee my body to embrace the blessed harmonies. Not the angels of Heaven, but the angels of the battlefield, the angels of the leper colony, the angels that watch beside the bed of sickness, were lifting their voices in song:

O! Salutaris Hostia,
Quae coeli pandis ostium;
Bella premunt hostilia,
Da robur fer auxilium.

Angel melodies could not be more beautiful, I thought, than the pure voices of these consecrated virgins pouring forth their joyous love at eventide to the Hidden God.

"Jack . . please open the door, Jack!"

I opened it. The doors across the hall were also open, and I stood gazing for the first time into a Catholic chapel.

"Lift me up, Jack!" Her voice was weak, but trembling with excitement. "I want to look in and see Jesus."

My hands were tingling with tenderness and affection as I propped up my little sister in bed. She was so frail and white that she appeared more like an angel than a child of earth.

She gazed eagerly into the chapel, and her eyes shone like stars. With a gasp she clasped her hands and whispered reverently:

"O Jack, look! Jesus is up there in the flowers."

A subdued light filled the chapel. The white altar stood at the far end of it in an alcove which hidden lights glorified with a modest splendor. The tiny pale flames of many candles glowed among the roses on the altar. Ah! indeed the faithful hands of Sister Mary Genevieve had made the very flowers say what was in her happy, thankful heart. Their fragrance, gathered in the garden of the West, mingling with the delicate incense of the Orient, breathed gently round the golden earthly throne of the Lord and King of all.

The Sisters were kneeling in the front pews, their heads a trifle elevated, looking at the monstrance. Father, mother, Mr. and Mrs. Murat were behind them—all kneeling. There was a solemn hush for a moment and then the priest began to pray:

"O most merciful Jesus, fond lover of souls, we entreat Thee by the agencies of Thy Sacred Heart and the sorrows of Thy Immaculate Mother, cleanse in Thy Precious Blood all those who are in their agony and who are to die this night. O agonizing Heart of Jesus, have pity on the dying."

Overcome by the meaning of the prayer, I burst out weeping. Oh! when I think of those last moments, I cannot realize that it was I who knelt beside that bed; there always comes to my mind the spectacle of a small, pitiable boy, his heart throbbing with affection but scalded with sorrow, watching at the deathbed of his only sister. I see that boy at the conclusion of the prayer turn, sobbing, and clutch the limp hand on the coverlet to kiss it.

He gasped: "Blanchie—Blanchie!"

The hand was growing cold; the eyes were closed. Her face was drawn, but bore that lily-like transparency often noticeable in the faces of holy persons; a serene smile parted her lips. She opened her eyes slowly.

"Lay—lay me—down, Jackie," she whispered. "I—I think—I'm going—to Heaven."

How these words terrified that boy! Removing the pillows that propped her up he laid her back on the bed. He knelt on the floor and taking her arm placed it around his neck. Biting his fingers, he watched her through his tears, which flowed the faster when the soft voices in the chapel began to sing.

"Little sis, when you are up in Heaven with God and the angels you won't forget us way down here, will you? O, Blanche! ask God to make me good and then . . . and then to make me die so I can be with you, won't you?"

There was no answer, but a convulsive movement of her arm. She was fighting for her breath. Quickly the boy ran into the chapel and sobbed out his fears. Father and mother ran to the room only to find Blanche in her last agony.

Benediction was concluded in a few moments and all the Sisters, the nurses, and the priest surrounded the bed. The priest anointed Blanche and began the prayers for a departing soul. Poor Sister Genevieve bowed her young head and wept silently. Her supernatural joy at the events of the past week gave way for a moment to a very natural sorrow at the passing of the fair and charming child.

Slowly, slowly, she sank. The Sisters were all praying. The murmur of the prayers seemed to soothe her even in her unconsciousness, especially the devout ejaculation breathed into her ear by the priest.

After a fond embrace from all of us she went to God.

Thus went out of our lives the pure little light that had gladdened many a darksome day, and drowned parental anxieties, on many occasions, in the stream of her girlish laughter. In going, she left us a brighter light—the light of Faith. Ah! true faith, holy faith, which, by uniting us with our dead in the bonds of mutual prayer, lifts us above the vanities of life, and quickens the steps of old age in its desire to attain the eternal reunion.

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BIG BILL, The Shetland Pony Man
709 Popular Building, Des Moines, Iowa

OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

RT. REV. MSGR. JOHN F. NOLL, LL. D., Editor
Rev. R. E. Kelly, Michael A. Chapman and Robert R. Hull, Associate Editors

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HUNTINGTON, INDIANA, JANUARY 20, 1924

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV late Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.
The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.
With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.
With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

NEXT SUNDAY PRESS SUNDAY.

While next Sunday has been designated Catholic Press Sunday, OUR SUNDAY VISITOR is observing it today, because our special edition for January will appear next Sunday. These special editions are always published on the last Sunday of the month, and have become such an important feature, that it is not advisable to side-track them for anything else. However, priests will preach on the Catholic Press next Sunday, two days before the feast of St. Francis de Sales, patron of the Catholic Press.

Read carefully (on page 1, this edition,) the reasons why an instructive paper, of national circulation, should be in every home; also the reason why our monthly edition should reach every Protestant home.

Owing to the astoundingly low price of the weekly edition of OUR SUNDAY VISITOR, no family could offer poverty as an excuse for not receiving it, even if the diocesan or local Catholic newspaper comes to that family—and we would be glad if the local paper did. Our monthly edition costs only 20c the year.

In the ATLANTIC MONTHLY last November there was an article from the pen of Lowell Mellett, which dealt with the magnitude of the Klan propaganda and its effect on the Protestant body of the United States. Mellett, who is a Protestant, offers the same solution that we have time and again proposed—publicity among Protestants. If a hundred agencies are at work misrepresenting the Catholic Church and her teachings, we must, in justice to Almighty God, our Church, and ourselves, come with the truth before the same people. The best way, of course, would be through the secular press; but the very next best way is through the monthly edition of OUR SUNDAY VISITOR, which can be sent to their homes, postage prepaid at 20c the year.

The special edition on the last Sunday of each month, which is intended for the enlightenment of non-Catholics, is also received by those who order our weekly edition at 75c the year. It is received by those who procure the paper at the church door on Sunday, and it should be preserved by every family for future reference. It usually deals with one subject only, and treats it as thoroughly as the best pamphlet would. Let the slogan not only of every pastor, but of every parishioner, from this time until the end of Lent be "*A Catholic weekly in every Catholic home,* and *the special monthly edition of OUR SUNDAY VISITOR in every Protestant home.*" Then make the slogan practical by action.

SPREAD OUR NEXT NUMBER WIDELY.

The January Special, bearing next Sunday's date, will be one of the best we ever published for wide distribution. It will be a "Catholic Convert" number, and numerous converts will tell of the happiness they have found in the Church. Order a big supply NOW.

OUR SUNDAY VISITOR— THE DIFFERENCE.

We would like to see the local Catholic paper in every home of your parish; but we would also like to see OUR SUNDAY VISITOR in every home, because it deals with matters of graver importance. The local Catholic paper is first of all a Catholic *news*paper. OUR SUNDAY VISITOR purposely abstains from publishing Catholic news, in order that it may not be a rival of the local paper. It could furnish all the news except that which is purely local, for an extra twenty-five cents the year. We could publish an eight-page paper instead of a four-page, for twenty-five cents the year additional, since it would entail no more press work, no more work in the mailing department. But if we did this it would hurt the diocesan or local paper. Our aim is to be a kind of correspondence school for adults, and to interest all Catholic people in their faith, to give them the answer to every objection that uninformed Protestants, the acknowledged enemy, or false philosophy may raise against her. Our aim is also to supply all this information at the lowest possible cost, so that there can be abolutely no excuse for the poorest family not to receive our paper even in conjunction with another Catholic paper. Ours is a little *Catholic magazine in newspaper form,* its contributors are all scholarly men, and specialists in their line. Our paper is not published for the personal profit of anyone. Its earnings, chiefly from advertising, must be devoted to charitable and religious works.

You will agree with us if you will reflect a moment, that the future standing of your Church in this country will depend almost altogether on an *enlightened Catholic laity,* who will ever remain loyal to the Church because of their convictions, and on a better disposed non-Catholic body, who must depend upon us to tell them the truth about the Church.

The problem of meeting the situation seems to be a formidable one when the entire country is viewed as a whole, but would be a comparatively easy one, *if each of ten thousand local congregations* took care of its own little territory.

If pastors could build up our mighty school system by insisting, in season and out of season, on the need of religious training for the little ones, they can also, with the same insistence, develop a taste for Catholic reading among the grown-ups, and set in motion a live lay-apostolate.

BAD LITERATURE.

The one who reads bad literature yields to the cravings of his lower nature and gives evidence that his moral standards are not lofty. In addition to this, he gives bad example to the members of his household or to others who become aware of his practice. The Catholic who reads bad or irreligious literature breaks his baptismal vow, his confirmation oath, is guilty of treason to Jesus Christ and to his Heavenly Father. He not only encourages the people who write or publish anti-Catholic literature, but practically approves of their blasphemies and their errors.

Would the same persons read approvingly a paper or a book which attacked their own father or mother, or which called the honor, the reputation, the credit of a parent into question? Feed your nobler cravings, encourage only what is moral, honorable, clean, uplifting.

Dr. R. Willman, of St. Joseph, Mo., publishes a leaflet which he calls "The Lay Apostolate," and which is devoted primarily to the furtherance of the Catholic Press. He is offering copies of this leaflet for distribution among the people by pastors in anticipation of Press Sunday, January 27th for 60c the 100, or $5.75 the 100 copies, postpaid.

Readers Speak to Readers

Columbus, Ind., Dec. 12, 1923.
Rev. and Dear Fr. Noll:

I appreciated the Nov. 25 issue of Our Sunday Visitor because of the manner in which the illiteracy data was presented.

In order to prove that the high percentage of illiteracy in the south was not due entirely to the large colored population I compiled (or copied) the enclosed figures showing the percentage of illiteracy among the native born whites.

Of 27 states showing less than 1% of illiteracy among native born whites, 24 are Catholic states. Of 15 states showing more than 2% illiteracy, Louisiana, Arizona and New Mexico are the only states in which Catholics are in the majority.

South Carolina shows a greater per cent of illiteracy among their native born whites than among the foreign born.

The lynching data copied from the Worlds Almanac shows that the states having a large Klan membership are states with a bad lynching record.

I hope that you will publish this data in a special monthly edition soon.

I recently mailed an order for 40 pamphlets of the October edition of Our Sunday Visitor and it is our intention to mail or deliver these in person to our non-Catholic friends who appreciate these facts.

Very respectfully,
JAS. E. FERRY.

ILLITERACY — 1920 CENSUS — PERCENTAGES.

State	Native Born White	Colored	Foreign Born	Average
Alabama	6.3	31.3		16.1
Arizona	2.1		27.4	*
Arkansas	4.5	21.8		9.4
California	.4		10.5	3.8
Colorado	1.4		12.4	3.2
Connecticut	.4		12.8	6.2
Delaware	1.8	19.1		5.9
District of Columbia	.3	8.6		2.8
Georgia	5.4	29.1		15.3
Florida	2.9	21.5		9.6
Idaho	.3		6.5	1.5
Illinois	.8	6.7	11.0	3.4
Indiana	1.3	9.5	11.8	2.2
Iowa	.5	8.1	4.9	1.1
Kansas	.6	8.8	10.5	1.6
Kentucky	7.0	21.0	7.3	8.4
Louisiana	4.5			
Maine	1.6		11.1	3.3
Maryland	1.4			5.6
Massachusetts	.4	6.8	12.8	4.7
Michigan	.7		9.9	3.0
Minnesota	.3			1.8
Missouri	2.0		9.3	3.0
Mississippi	3.6	20.8		17.2
Montana	.3			2.3
Nebraska	.4		14.8	1.4
New Hampshire	.7		15.4	4.4
New Jersey	.6		15.3	5.1
New Mexico	*			11.0
New York	.5	2.9	14.2	5.1
North Carolina	6.8			13.1
North Dakota	.4		5.6	2.1
Ohio	.9	8.1	12.6	2.8
Oklahoma	2.3	12.4	14.0	3.8
Oregon	.4			1.5
Pennsylvania	.8	6.1	18.9	4.6
Rhode Island	.7		16.5	6.5
South Carolina	6.5	29.3	6.2	18.1
Tennessee	7.3	22.4		10.3
Nevada	.4			5.9
Texas	3.0	17.8	33.8	8.3
Utah	.3		6.3	1.9
Vermont	1.5		11.3	3.0
Virginia	5.9	23.5	7.1	11.2
Washington	.3		4.7	1.7
West Virginia	4.6	15.3	24.0	6.4
Wisconsin	.7	4.1	8.4	2.4
Wyoming	.3		9.0	2.1

*Figures not available. (See Page 425, Worlds Almanac.)

LYNCHINGS IN THE UNITED STATES SINCE 1885.

Alabama	336		Kansas	46	
Arkansas	278		Maine	3	in 1885
Florida	227		Maryland	28	
Georgia	481		Massachusetts	0	
Kentucky	209		Michigan	8	
Louisiana	370		Minnesota	9	
Mississippi	486		Montana	53	
Missouri	112		Nebraska	46	
North Carolina	91		Nevada	12	
Oklahoma	159		New Hampshire	0	
South Carolina	158		New Jersey	1	in 1886
Tennessee	235		New Mexico	34	
Texas	437		New York	2	1892-1896
Virginia	99		North Dakota	11	
West Virginia	49		Ohio	19	
Arizona	31		Oregon	19	
California	48		Pennsylvania	6	
Colorado	48		Rhode Island	0	
Connecticut	1	in 1886	South Dakota	29	
Delaware	1	in 1903	Utah	5	
Idaho	25		Vermont	0	
Illinois	30		Washington	27	
Indiana	48		Wisconsin	6	
Iowa	18		Wyoming	45	

LYNCHINGS 1921
63 in South
1 in North
—
64 (59 Negroes—5 Whites)

1921	
Mississippi	14
Georgia	11
Texas	7
Florida	6
Arkansas	6

Many of lynchings for trivial offences. (See page 352 Worlds Almanac)

December 21, 1923.
Our Sunday Visitor,

Catholics as a rule are very tolerant toward other religions, and our clergy usually caution us against reprisals or little feelings as a result of the anti-Catholic propaganda that is at work at the present time.

There are rare occasions, however, when one hears a sermon in our churches or sees some article in a Catholic magazine, in which Protestantism is most unkindly referred to—no clear distinction being made between the regular anti-Catholic defamer and those sincere Protestants, who harbor no ill will toward the Catholic Church and whose own faith is sacred to them.

In a recent letter in the Readers Column of Our Sunday Visitor the writer stated "Protestants do not wear kid gloves or use polished language when talking of Catholics." That is true in most instances, but is that sufficient reason for us to adopt a similar attitude toward them, or refer to them as "heretics" when such terms would naturally offend them.

Cardinal Manning in his Internal Mission of the Holy Ghost says: "I do not charge all those not in the unity of the Catholic Faith with heresy. The great multitude—who live lives of prayer and mutual kindness—who never had a chance of knowing the Truth—to call them heretics would be to wound charity."

When defending our Holy Faith we should be "intolerant of error, but full of charity for the erring"—for kind words are certainly of the greatest value to promote the interests of Our Holy Mother Church.

Yours sincerely,
A CATHOLIC CONVERT.

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CATHOLIC LITERATURE WANTED AT ONCE.

Kiangan, Ifugao, Mountain Province,
Philippine Islands.

Right Reverend Monsignor:

Kiangan is the Capital of Ifugao subprovince in the Philippine Islands. Some seven years ago I furnished here a stone church. I am working here since 1910 and have quite a good congregation of Catholics. When I came here first most of the population was heathen. Now we have 2 missionaries here to serve the five chapels we have in the different centers of Ifugao. The government erected schools everywhere and sent a whole army of Filipino teachers. Now, since ten months a Protestant couple with two so-called Filipino pastors entered our mission field and Methodist (Brethren of Christ) literature is spread everywhere amongst the teachers. We have nothing to oppose, and Filipinos are anxious to read all papers. I should be so grateful to you if you could interest some of your readers of the "Our Sunday Visitor," the best weekly I ever saw, to send me their papers so I could distribute or send them to those teachers. Perhaps some of your readers could send me some of their used prayer books and other books for reading, so to make me able to erect a library for the use of those teachers and more advanced pupils.

Please help me Right Reverend Monsignor. Keep the faith of our Catholic Filipinos and don't allow those Methodists to do harm here. With anticipated thanks, I am,

Your servant in Xto,
FR. J. MOERMAN,
Catholic Mission.

MORE ABOUT GOOD READING.

In response to the invitation in a previous issue, we have received the following interesting note from New York State.

"Dear Father:

"I took particular note of what you had to say a week ago in Our Sunday Visitor in regard to religious books and reading. I do wish you had gone a few steps farther and suggested the names of some books for the Catholic home as I find it no easy task to select books from the publisher's catalogues. My little library of Catholic reading contains some books I value very highly, some of which were furnished me by Our Sunday Visitor, and were selected from a list appearing in that paper about a year ago. I am also the possessor of all your published writings noted in Benziger Bros., catalogue, of "Your Neighbor and You," "The Most Beloved Woman," "Your Interests Eternal," "The Things Immortal," "Your Soul's Salvation," "Your Own Heart," "The Paths of Goodness," "Life's Lessons," "The Values Everlasting," "War Mothers," etc. Won't you please supplement at an early date your article of last Sunday with a list of books that would be fine reading for the winter months?"

This is assuredly a letter which shows genuine interest in Catholic books and evidences the practical patronage which the writer gives to Catholic literature. The request for a list of books is alluring. It is very difficult, however, to make up a short list which will suit all tastes, for winter reading.

Still, there are some books we may mention as a prelude to a more extended list, books which every Catholic family should possess. "The Faith of Our Fathers," by Cardinal Gibbons, "Fabiola," by Cardinal Wiseman, "Callista," by Cardinal Newman, have become standard household volumes. So too, have some of Cardinal Newman's other works his "Parochial and Plain Sermons," his "Present Position of Catholics in England." Those whose taste is somewhat cultivated will enjoy these books. The novels of Monsignor Benson and those of Isabel Clarke, have appealed to many readers. But we must defer to another issue a more extended list of books for winter reading.

Archbishop's House, Santa Fe, N. M.
Dec. 27, 1922.
Rev. J. J. Sigstein,
Chicago, Illinois.
Reverend Dear Father:

I am very glad to say that the Catechists are doing excellent work, and giving the best of satisfaction, all the way round. I hope that soon some more will be coming out here, to work among the poorest of the poor. It is certainly very hard work, but they have the right spirit, and I know that they, with the help of God and His Blessed Mother, will "make good." God bless them, and all those who help and who WILL help to make this grand work a success.

Again thanking you for all, and with all good wishes for these blessed days of the Holy Season, and with kind regards from all, I beg to remain,

Sincerely yours in Xt.,
(Signed) ALBERT T. DAEGER,
Archbishop of Santa Fe.

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